

so that when they retired to the Sunday-school room it seemed that even the smallest scholars realized God was surely in His house. After the usual—no I mean more than usual—opening exercises of singing and prayer the superintendent, tho almost too full for utterance, spoke for a very short while on the great importance of living, doing and even dying if need be for Jesus. It surely did one good to listen to these words as they fell from his lips, for tho no doubt he felt his weakness, everyone knew that what he said was prompted by his increasing interest and thru the Holy Spirit. This was followed by an invitation, or perhaps by another short talk by one of the assistants, or a teacher who having the cause likewise at heart portrayed the beauties of holiness, the importance of beginning to live for Jesus while young. Invitations were given following each talk or song. The results of those two meetings no one can tell, only God in heaven knows. But as a direct result some half dozen or more stood up at sometime or other during the invitations and by so doing said they were willing to give their lives over to the service of their Master. Not all of those who made this confession were children, as many no doubt imagine. Indeed some heads wore the blossom of the grave. Some had never confessed Christ, tho they had lived and passed the meridian of life. Some had fallen from grace. Others stood up only to show that they wanted to live closer to Him. This is what Decision day means. Mother's hearts were made to rejoice because a child had been snatched, as it were, from the awful fate that befalls so many boys and girls. Wives were made to weep for joy because of the conversion of husbands. Thus it was certainly a time for rejoicing, and I am happy to say it did not end until after the revival season which followed immediately, and for some has not ended yet.

I imagine I hear some one say, the excitement must have run high; others that the addresses were filled with threats of condemnation if they did not accept Christ on that particular day. No, no, far from it. Above all things in connection with this day avoid both entirely. Rather present to them the nobleness of living pure and holy lives. Picture Jesus' love for them. Picture him standing with out stretched arms, inviting them to come and find rest unto their souls. Impress upon them that they in turn should serve him because they love to do so.

Who in this conference will undertake to estimate the amount of good done in those two years. I believe in years to come I shall hear, if my life is spared, from the lips of some who were in that school on one of those days confess that there was the first seed sown.

The preparation for this work is not to be left until near the close of the year. It should be a continued preparation from January to December, and then when the day comes the field will be well cultivated. It requires the combined efforts of the superin-

tendent, assistant and teachers and best of all get some of the scholars interested in the work of spiritual success.

I hope that every school in the brotherhood will give this matter serious consideration, and get down to work immediately that ere another year dawns the shouts of joy and rejoicing will have gone up all over this grand old union, and after an experience or two as that realized by the Johnstown church school you will be entirely full of nothing but the desire to save your fellow men; that many who do not now understand when they sing "Happy Day," that it means what it says, will realize that it does mean something to sing that song.

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#### THE TRUTH CUTS

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God's truth, accompanied by the energy of the Holy Spirit, is quite likely to cut deeply into the hearts that used such truth. And it is because of this fact that some hearers of the gospel imagine that the preacher meant to expressly strike some blow at them, when in fact he did not have any particular person in mind as he preached.

The editor of the *Michigan Presbyterian*, who is a minister, says: "It is really funny how hard it is to say any thing positive without some one getting indignant at such a personal attack. The chances are that our remarks were quite impersonal, but struck home where they were needed. A saloon keeper came to us one day in a fit of towering indignation at our personal attack upon him in church. He said that we had taken advantage of his happening to be in the congregation to hold him up to the disgust of everyone in the house. We could honestly say that we did not know of his being there, for he took a back seat, half hidden by a pillar. But we added, after this explanation, that we had nothing to apologize for, for every word was true, and he ought as a man to get out of a business unworthy of any man. Then he wilted, to our great surprise, and acknowledged it all and confessed that he had a praying mother in a distant state, who had no idea of the business he was in. He went to church that Sunday under the leadings of conscience, and chose a particular day when sin was the prominent thought of the sermon. His particular business was not referred to, or in the speaker's mind specially. It was sin against God, willful sin on the part of a man who knew his duty, and an urging to forsake sin and seek pardon. No wonder that the sermon seemed personal to a man whose conscience was not yet dead. That was that man's first but not last visit to that church where the charge of sin had come home to him so strongly. It is not necessary to single out individuals when we denounce sin, but it is necessary to be personal in dealing with sin."

The truth which that guilty man heard cut him keenly in the heart. More such preaching is needed.

#### BIBLICAL ESSAY

J. B. WAMPLER

The great Creator, in his revelation to the ante-diluvians, denominated himself by the titles of "God" and "Lord." To the patriarchs and their ancestors as the God of Abraham, of Isaac, and of Jacob. Abraham regarded him as "the Lord, the most high God, the possessor of heaven and earth." To Moses he declared himself to be the "I AM," and that he had "appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty; but by my name, 'Jehovah' was I not known unto them."

This greatest of all beings revealed himself to humanity as a tri-unity in his personality, and as a unity in his divine essence, being, as such, omnipotent, omniscient, and omnipresent. In his unity he never represented himself in the plural number; but in his personality as Father and Son and Holy Spirit he did, neither of his personalities, distinctively, is in the plural.

This great I AM, the Almighty God, the Lord; the Creator, Possessor, and Preserver of heaven and earth, proffered salvation to the human race by promise, type, law, and thru prophecy, setting forth in shedding of blood, in offerings and sacrifice, the great Anti-type, or sin offering, whose blood was shed upon the cross of Calvary to perfect the atonement, and thus fulfill the promises of the omniscient God in the great scheme of redemption for man's salvation.

In order that he might accomplish his purposes in this wonderful scheme to save all who would accept the terms and conditions of the same, including in it all nations, the great I AM made use of intermediates: First, angels, two of whom were specially chosen as his messengers and were entitled, respectively, "Michael" and "Gabriel." To Michael was added the honorable title of Arch, (from the Greek prefix, *archi*, which is from the same root as *archein*) and signifies, to be first, or chief. (*Webster*.) There is no record given in the Bible of more than one "Arch-Angel." God by miraculous incarnation appeared to Abraham, to Lot and others, during the first covenant, by transformation and personification in angelic form. Angel visits were frequent during the second covenant, viz., Zacharias, Virgin Mary, Joseph, the shepherds at the birth of Christ, to Christ, to Peter, to Paul, to the holy women at the sepulchre, and to the eleven apostles at the ascension of Christ, and, perhaps last of all, (in a visible manifestation) to the revelator upon the Isle of Patmos.

This greatest of all beings also made use of human agencies in the fulfillment of his revelation to the human race. Among the many noted characters set forth in the Holy Book I will name a few of the leading representatives.

First, Enoch, the seventh from Adam, "who walked with God: and was not; for God took him," perhaps to typify the resur-